/163/

643 682 692 For these reasons the authority yielded and left it to the cacique to deal with the culprit as he deemed best, following his barbarous customs. Rather than complicate matters, the cacique had two forked sticks of medium height set up, with another piece of wood set between them. He called together all the inhabitants of both towns and in their presence in broad daylight condemned him to the gallows, and the execution was [671] immediately performed. The cacique has no written laws; he does everything by tradition and applies punishments such as the one related as a deterrent to others, to remove evil from his region, so that the life of the defenseless and the good may be respected and that he may be feared (1).

622 643 756 686 692 1. When a sorcerer does not manage to accomplish what he has promised, because he perhaps did not help him, it is the cacique's prerogative to order the death sentence and burning.

Separation from Command

622 631 643 The dismissal of a cacique is a very simple thing when the abuses he commits are unbearable. In epochs prior to the present time, the oppressed Indians were beginning to withdraw from their obedience to other peoples, and since the latter find it difficult to be able to live in strange lands, they ended up by having recourse to the regional cacique, who in turn declared them free from such obedience, naming another more humane person of the same tribe or who had resided for some time in it. This has become easier today by agreement with the political 648 466 464 authority of the Republic, but there is the greater problem that when an abusive cacique has been dismissed and another named by the political authority, he is sure to be subject to all the 622 demands of the whites to provide them with peons, and the 643 latter, who do not like the yoke or the caray /white man/, become impatient and emigrate.

C 175 712 648 /89 cont./ only one way up, very narrow and steep, which, sown with thorny branches, made it more impenetrable. On the eminence of which they had entrenched the gate with stakes stuck into the ground."

Ce Ce 178 648 721 Today the Chiriguano and Chané no longer make war upon other Indians, aside from the fact that the Chané on the Parapití occasionally go on expeditions against the Tsirakua Indians (357).

357. Nord. 1, p. 171.

Law

C Ce 671 179 178 Because the white authorities intervene more and more in the original, juridical traditions of the Chiriguano and Chané, many of them no longer exist today and also, from the few data which Nordenskiöld gives regarding this matter as of 30 years ago, many do not now correspond to the facts.

Ce 627 With regard to penal law, we find among these Indians a mixture between the principle of the "vendetta" and the practice of penal law. Among the Chané on the Parapití, most crimes, Ce [685] and robbery in particular, were settled by means of the duel. In the case of theft, the one who has stolen and the one who has been robbed appear, each with his relatives, in the town square Ce 697 642 68 to fight each other. Only homicide, the seduction of a woman, and sorcery were decided by the great cacique as judge. Homicide, which formerly occurred among the Chané in the form of poisoning with poisoned chicha ("bád dyási"), and sorcery were punished by the burning of the criminal. The seducer of a woman lost his property (358). According to statements of the substitute great

358. Nord. 1, p. 232.

cacique of the Chané on the Itiyuru, it was the principal obligation of the cacique to avoid the vendetta by sending criminals to another region so that they would not be killed. Thus thieves, after having received 50 lashes, were sent to another town. A murderer was condemned to work up to half a year for the family